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W. PRATT.

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THE CHRISTIAN REFORMER.

"BUT THE TRUTH AND SELL IT NOT."

HARTFORD, CONN., AUGUST 15, 1855.

IS EUPHRATES DRIED UP?

In order to a correct and systematic answer to the above question, it would be necessary to show what the symbolic river Euphrates really is, since on this question there is some diversity of opinion among modern interpreters; but, as we have given our views at some length upon this feature of the inquiry, a short time since, we must forbear doing it now, farther than to refer to the probable origin of the symbol or figure. We have endeavored to show that the Ottoman power, or Turkish government, was intended by this symbol; and in this view we are in harmony with at least nine-tenths of modern students of the prophecies, and we have never yet seen argument in favor of any other powers being intended, that was even plausible.

In the Apocalypse we are presented with a symbolic Babylon, called a great city, and a symbolic river Euphrates to be dried up, preparatory to the destruction of the said Babylon. Our first enquiry should be, from whence these symbols? There was an ancient literal city of Babylon, through which a branch of the literal river Euphrates ran, which had to be dried up in order to the conquest of that city. We judge that these facts reflect the shadows of the Apocalypse above named. All the facts reflected in the shadow, must have a bearing in the reality intended by the symbol.

Now to the question, Is the mystic river dried up—if the Turkish government is intended? We answer, no, and proceed to prove that we answer correctly.

1st. The waters of the literal river are a symbol of a government. In order to the conquest of literal Babylon, the branch of the Euphrates that ran under its wall must be dried up, so that the army could march in in the bed of the river. To do this, Cyrus caused the bank of the river to be broken above the city and the waters to be turned off into a valley, thus leaving the bed of the river entirely dry, so that the army of the conqueror marched into the city under its walls, in the bed of the river. There was no longer any water running in the channel—it was dried up. Now, as that river represents the Turkish government, that mystic river cannot be said to be dried up until the government is suppressed, or removed out of the way, as Cyrus caused the literal waters to be removed out of the way. When the mystic river is dried up, there will be no more Turkish government, than there was a literal river when Cyrus marched his forces in the channel where the water used to run.

Not that the people of the Turkish government must be destroyed, but their rule must be stopped, as really as the waters of the literal Euphrates were stopped from running in their wonted channel, and the government come to an end, as really as the government of Babylon did when Cyrus conquered.

Nothing short of the complete conquest of Turkey can be intended by the symbol—the great river Euphrates was dried up. As water does not run in the bed of a stream after the stream itself is dried up, so Turkey will cease to be a government when the great river Euphrates is dried up.

Is the Turkish government thus dried up now? We answer, no. Turkey is just as really a government now as she was before 1840. She has never been conquered—never been made tributary, never humbled any farther than to ask the aid of the allied powers. This aid they asked and received in 1840, and this aid proved to be a part of the contents of the 6th vial, which was in that year poured out upon that government (river) since which the power has been constantly, yet gradually,

growing weaker; the river has been drying up, but it is not yet accomplished.

Turkey is yet an independent government, has her armies, and governs herself. She does business with the other nations of Europe, just like other powers; negotiates loans; makes, accepts or rejects treaties just like other governments, and can in no sense be said to be a conquered or lost power.

Her resources are now fast ebbing out, and her fall by the hand devoted to this work, is not far off; but to teach that this mystic river is now dried up, is as unreasonable, in our judgment, as it would be to teach that the Connecticut river is dried up when the water is at low water mark.

If that river is now dried up, there is no living scene on which the eye can rest, to guide to the point where the Lord will come; he may come soon, or may not come for years, if it has already been four years since his work was done. This cannot be so; when the river Euphrates is dried up, the Lord will immediately come as a thief.

THE CRY.

(CONCLUDED.)

We are perfectly satisfied that the belief that the likeness to the cry in the parable was, or is, to be made by the church, or any portion of the church, is an error of so small magnitude, being dangerous in its tendency and ultimate result. We are confident that this belief has been the origin of very many of the evils which have existed among us as a people, and that it is seriously and most dangerously effecting the church and the prosperity of the cause, and we believe most solemnly that this view will prove the ruin of many, on account of the effect it has upon their spirit and lives—some of its fruit is now ripe.

There are two positions taken by those who believe the likeness to the cry was, or is, to be made by the church. One class believe that the proclamation of the kingdom of God at hand, as a whole, is the likeness to the cry, hence, for years past they could sing,

"For the midnight cry is sounding," &c.

But this position has against it insurmountable objections. While it demands a fulfillment of every feature of the parable, it cannot have a going forth, a disappointment, a tarry, and a slumbering and sleeping during the tarry. For if the proclamation of the kingdom of God at hand, from its beginning to its end, is the likeness to the cry, the going forth, the tarrying and the slumbering and sleeping must have all been in the past when this proclamation began, hence, if the church went forth to meet the Lord, they went uninvited, for the proclamation of the marriage supper of the Lamb. Beside, all know that instead of the church's being out in a waiting position for the coming of the Lord when the proclamation begins, she was faced directly the other way, she was almost universally looking for the world's conversion, and a thousand years of peace on earth, before the Lord could come.

There is yet another serious objection, viz: this position clothes the proclamation with such importance that it makes it a test of discipleship when preached; instead of a saving truth, for if it is the cry, none but the kingdom of heaven hear it, and half of them were foolish when the cry began, and they never became wise.

Other objections are abundant, but we cannot mention them now; suffice it to say, this view is too unreasonable to be held by thinking minds, if those minds reflect upon this subject, especially by those who profess to be the light of the world.

A second position is that the proclamation of the kingdom of God at hand is indeed the invitation to the marriage supper, and that those who hear and attend to it

are those who go forth to meet the Lord, but they farther believe that the cry was, or is to be, or has been, made by men, members of the church—subjects of the kingdom of heaven. This was the general faith in '44, when the time, the tenth day of the seventh month, was believed to be the true midnight cry, when the church who heard and believed, made preparation to meet the Lord at the then appointed time. But what was the result of this faith then? First, a sad and disheartening disappointment to all who were willing to see and feel that the time was really a failure. Second, those who could see no way to reconcile the leadings of the Lord in that move, if they regarded the preaching of that time an error, concluded that the mistake was not in the time, but in the nature of the event; hence, believing that the true cry had been made when the time had past they believed the bridegroom came in the sense of the parable, and that the door was shut.

On, and still on, such pursued the path thus opened to their anxious, honest minds, till a train of evils the most deplorable, everywhere abounded: still the deluded ones were generally honest. Up to this hour there are those who hold this position, and believe that such as have abandoned it, have drawn back to perdition. We speak now of the Sabbatarian Adventists, but we do so with respect.

But why this tenacity? Why these deplorable errors and evils? The delusion of these deluded ones did not commence with their position that the bridegroom had come and that the door was shut, but the root of the delusion was in the position that the likeness of the cry was to be made by the servants of the church. Believing this, and knowing they had been honest in their study and service, they could not believe that God would suffer them to be so much deceived, therefore he had led them, and the cry was made.

This was a legitimate conclusion from the premises, for, it is obvious, if men were to make the cry, God would not allow a deceptive movement, and as there had been a movement that answered the description precisely, if the foundation was sound, the conclusion of course must be, hence the cry was made, and the door's shut.

But time proved to the great majority, that the conclusion was incorrect and they gave it up; but some still held that, although mistaken then, still the cry would be made by the servants of the church. That the tenth day move was a false alarm, and finished the feature of going forth in the parable. Such were expecting another cry to be made by men—were waiting for it, and lo, it came according to expectation, "the Lord will come in 1854." This was believed to be the true cry, and it argued, "it must be so for the virgins arise and trim their lamps." Multitudes believed, or entered into the expectation, and thought themselves blessed of the Lord and led by him. But the time has proved a failure—the very proclamation that was believed to be the cry has proved false—utterly false, as did the 10th of the seventh month of '44. Yet very many have taken the position that, although the time has failed, in some sense, still it was the true cry; and that the true cry has been made.

That they had no right to expect the Lord as soon as the cry was done—that a little time was necessary to develop the wise and foolish. But they say, "We do not believe the door is shut, or that the bridegroom has come. O, no! we are not so unreasonable as those fanatics were in '44; we simply believe that the days have either expired, or will during this season, and that we have now had the true cry; we know the Lord has led us."

This is precisely the position of the shut door theory; it is the shut door theory in another dress. If the cry is made, the last note of mercy to the world has been sounded—the work of the church is done, and not a single change can occur for better or worse, while the church remain here. The holy will be holy still, and the filthy will be filthy still; hence the door is shut.

But why this position? Because they believed the cry would be made by men. This conclusion is legiti-

mate if the premises are sound, and such a move may be justified every year, by the same process of reasoning if the premises be allowed. But the premises are unsound—man was never to make the cry: hence all this train of deplorable mistakes.

NEVERTHELESS, when the Son of man cometh, shall he find faith on the earth?—LUKE xviii. 8.

What a significant and solemn question this! Our Lord, and apostles, too, have foretold the different states of the church, from their day to the winding up of the gospel plan. And how exact every jot and tittle has, so far, been literally fulfilled. And still the professed church is just as blind to these things as the Jewish church was in relation to the mission of Christ at his first advent.

The plan of salvation, as revealed, so glorious, and harmonious with the character of God, and so well adapted to the wants of all the human family: why so much indifference respecting it?

Tradition, education, and creeds have taken the place of a "Thus saith the Lord!"

The promise God made to Abraham don't take with the church in these days, not at all! they have no idea of waiting for the resurrection and coming of Christ for immortality and eternal life; for Adam, they say, was immortal, and if so, his posterity must be, of course!

How strange that men of learning and common sense, cannot see the fallacy of inherent immortality. For every one who takes the ground that man is immortal and cannot die takes sides with the devil, and are now backing up the same lie he told Adam when he said, "Ye shall not surely die," when God said he should.

But the man either died, or he did not die. There can be no half way work about it, and if he did die God was in the right, and the devil told the lie, and, as I before said, he has thousands to back him up in that same lie today.

Why is it that men cannot see the fallacy of such reasoning? Tradition has blinded their eyes it is to be feared.

So in relation to the signs of Christ's second coming. Although he gave his disciples all the signs which should precede that event, and they have all been fulfilled, except the very last, in their exact order, still they are looked upon as idle tales by the great mass of mankind. No wonder then, the question was asked by the soon coming One—When the Son of man cometh, shall he find faith on the earth?

Let us, brethren, who profess to believe the Bible and its sacred truths, be ready to meet him at his coming.

D. CRARY.

GENERAL CAMP MEETING.

By divine permission, there will be a general Camp Meeting for all that love the appearing of our Lord, at North Wilbraham, to commence August 20th, and continue over the sabbath. It will be located on the old ground, 10 miles east of Springfield, on the western Railroad. We hope all the different Churches will represent, and that as many as can will bring Tents, and especially bedding, which is an essential article. Come brethren and bring as many unpenitent with you as